The First Epistle General of Peter

The Greek Text of the Nestle-Aland 28th Edition ("NA28")
combined with the Robinson-Pierpont ("RP") 2005 edition;
The agreement thereof in black text;
otherwise, the NA28 in green text and the RP in red;
with critical footnotes containing the data from the Novum Testamentum Graecum Editio Critica Major

With a new English Translation

by David Robert Palmer

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The First Epistle of Peter

ΠΕΤΡΟΥ Α

Chapter 1

1Pe 1:1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπιδήμους διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας, 1

1Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Diaspora in Pontus, Galatia, Cappadocia, Asia and Bithynia, 1Pe 1:2 κατὰ πρόγνωσιν θεοῦ πατρὸς, ἐν ἀγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ. χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

2elect according to the foreknowledge of God the Father by sanctification of the Spirit for obedience and the sprinkling of the blood of Jesus Christ; may grace and peace be multiplied to you.

1Pe 1:3 Εὐλογητὸς ὁ θεὸς καὶ πατήρ του κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι’ ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, 3Blessed be the God and Father of our Lord Jesus Christ, who according to the greatness of his mercy has given us second birth, into the hope of salvation, because of the resurrection of Jesus Christ from the dead,

1Pe 1:4 εἰς κληρονομίαν ἀφθαρτον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ύμᾶς 4into an inheritance that is incorruptible, unimpaired, and unfolding, reserved in heaven for you,

1Pe 1:5 τοὺς ἐν δυνάμει θεοῦ φρουρομένους διὰ πίστεως εἰς σωτηρίαν ἐτοίμασα ἀποκαλυφθῆναι ἐν καιρῷ ἔσχατῳ. 5who are being guarded by the power of God, through faith, for the salvation made ready to be revealed in the end time,

1Pe 1:6 ἐν οἷς ἀγαλλιάσθη, ὑλίγων ἄρτι εἰ δέον ἐστίν λυπηθέντας λυπηθέντες 2 ἐν ποικίλοις πειρασμοῖς, 6in which you exult, though you still have distress for a little while if necessary in various trials,

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1 1:1 There is a complete absence of the Greek definite article in this whole verse. With place names, the article is used only for special reasons. Here in 1:1 the addressees are being characterized and are the focus. The fact that they are sojourners is the emphasis, the focus is on their being aliens to, their not belonging, in these places being mentioned.

2 1:6 txt

δέον ἐστίν λυπηθέντας L 307 623T 1175 1243 1735 2464 2805 NA28
δέον ἐστίν λυπηθέντας 459*
déon ἐστίν λυπηθέντας 048vidf max-conf
δέον λυπηθέντας K*
déon λυπηθέντας
δέον [ἐστίν] λυπηθέντες WH
δέον λυπηθέντες B clem didv syrhT TG SBL
δεόν ἀπίστως λυπηθέντες א כ ק ΡΨ Ὑ 049 33 459c 623ż 1739 lat-v (cop) TR AT VS BG RP
δεόν ..............perstristitiam lat-s
δεον........................perstristitiam lac syrP (but definitely does not have δεόν ἐστίν)
δεον........................perstristitiam lac syrP
δεον........................perstristitiam lac
http://bibletranslation.ws/palmer-translation/
1Pe 1:7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον πολὺ τιμώτερον τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὐρέθη εἰς ἔπαινον καὶ δόξαν καὶ τιμήν τιμὴν καὶ εἰς δόξαν ἐν ἀποκαλυπτεὶ Ἱησοῦ Χριστοῦ.

7which happen so that the testing of your faith, much more valuable than gold which perishes, but is tested through fire, may be found out in praise and glory and honor when Jesus Christ is revealed,

1Pe 1:8 ὃν οὐκ ἴδον εἰδότες ἀγαπάτε, εἰς ὃν ἀρτι μὴ ὁρῶντες πιστεύοντες δὲ ἀγαλλιάσθη ἀγρά ἀνεκλαλήτῳ καὶ δεδοξασμένῳ.

8whom you love without having seen, in whom you believe, still not having looked upon; yet you exult with a joy that is indescribable and full of glory,

1Pe 1:9 κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν σωτηρίαν ψυχῶν.

9obtaining for yourselves the goal of your faith: the salvation of your souls.

1Pe 1:10 Περὶ ἓς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφήται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύοντες.

10About which the prophets, who prophesied about the grace that was coming to your benefit, sought out and researched,

1Pe 1:11 ἔραυνόντες εἰς τίνα ἡ ποιὸν καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας.

11trying to find out exactly which time or what kind of time of the spirit of Christ in them was indicating, when he testified beforehand to the sufferings of Christ and these glorious things that come after.

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3 1:7a txt πολυτιμότερον Ψ72 Ψ74 Ν Α Β Κ Ρvid ψ 048 049 623 1175 1243 1735 2464 didv orτTG WH AT VS SBL NA28 / πολῦ τιμώτερον L 33 307 1739 2805 am clem orms TR BG RP / indeterminate lat cop syr / lac Ψ81 093 0206 0247 0285 ll1575
4 1:7b txt δόξαν καὶ τιμήν Ψ72 Ψ74vid Ν Α Β Ψ 33 307 623 1175 1243 1735 2464 2805 or lat-s,ν,τ copsaams,bo TG WH VS BG SBL NA28 / εἰς δόξαν καὶ τιμήν syrplh / τιμήν καὶ εἰς δόξαν K L P 049 RP / τιμήν καὶ δόξαν 0142 1739 TR AT / δόξαν clem copsaams / lac Ψ81 093 0206 0247 0285 ll1575. The uncial 048 has 13 letters visible, does not include εἰς, and reads either the NA28 reading or the TR reading.
5 1:8a txt ιδόντες Ψ72 Ν Β Ψ 048vid 1175 1739 cyr ir-lat lat-v,τ copsa syrplh TG WH SBL NA28 / εἰδότες Α Κ Λ Ρ 049 33 307 623 1243 1735 2464 2805 clem lat-a copbo TR AT VS BG RP / lac Ψ74 Ψ81 093 0206 0247 0285 ll1575. I would translate both these variants (aorist vs. perfect) into English as "without having seen."
6 1:8b txt ἀγαλλιάσθη rell. Greek clem cyr TR TG AT VS BG RP SBL NA28 / ἀγαλλιάτε Β C4vid 1175 1852 WH / ἀγαλλιάσθη ir-lat / χαίρετε 1827 / lac Ψ74 Ψ81 048 093 0206 0247 0285 365 1881 ll156 1590 1938 ll1126 ll1141 ll1281 ll14425 ll1575.
7 1:8c Compare John 20:29, μακάριοι οἱ μὴ ἴδοντες καὶ πιστεύοντες, "Blessed are those believing without having seen."
8 1:9 txt ὑμῶν Ψ72 Ν Α Β Κ Λ Ρ 049 048 33 307 623 1175 1243 1735 2464 2805 lat-v,τ copbo syrplh eth TR TG AT VS BG RP SBL NA28 / omit B ath clem cyr did lat-a copsa WH / lac Ψ74 Ψ81 093 0206 0247 0285 ll1575. There is arguably no difference in meaning.
9 1:11 The BDF grammar § 298(2) says this combining of τίς and ποῖος may be a tautology for emphasis. http://bibletranslation.ws/palmer-translation/
1Pe 1:12 οίς ἀπεκαλύφθη ὅτι οὐχ ἕαυτος υἱόν ἐστίν ἀλλὰ ἵνα εἰς τὸν θρόνον ἀνεύφην ὑμῖν διὰ τῶν εἰαγγελισμένων υἱῶν ἔν πνεύματι, ἀγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

13 It was shown to them it was not for themselves but for you they were being stewards of these things, which have now been announced to you through those who evangelized you in the Holy Spirit sent from heaven. Which things the angels wish they could look into.

1Pe 1:13 Τοῦτον αὐτοῖς τὰς ὄργανα τῆς διανοίας ὑμῶν, νήφοντες τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

13 Therefore, girding up the loins of your mind, being completely sober, place your hope on the grace being brought to you with the revelation of Jesus Christ.

1Pe 1:14 ὡς τέκνα ὑπακοής, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις.

14 Like obedient children, not fashioning yourselves to the longings you had in your former ignorance,

1Pe 1:15 ἄλλα κατὰ τὸν καλέσαντα ὑμᾶς ἄγιον καὶ αὐτοὶ ἁγιοὶ ἐν πάσῃ ἀναστροφῇ γενήθητε,

15 but rather, in accordance with the holy one who called you, you must become holy as well, in all your conduct,

10 ὑμῖν ὑμῖν ὑμῖν ὑμῖν ὑμῖν ὑμῖν ὑμῖν ὑμῖν ὑμῖν ὑμῖν ὑμῖν ὑμῖν

11 οيهاωσαμανια τας ασφυας της διανοιας υμων νηφοντες τελειως ελπισατε επι την φερομενην υμιν χαριν εν αποκαλυψει ιησου χριστου

12 The Greek says νηφοντες τελειως ἐλπισατε, “being sober completely hope.”

13a “being completely sober, hope” Syriac SBL TNIV

13b While most interpreters read this phrase ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ as “the grace being brought to you when Jesus Christ is revealed” (as a future event), some read it as “the grace being offered to you with the revelation of Jesus Christ,” such as the Darby translation, and Tyndale. Tyndale says “the grace brought unto you by the declaring of Jesus Christ.” The reason I went with a future event, is because that is how Peter uses this same phrase ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ earlier in this epistle, at 1:7, “may be found out to result in praise and glory and honor when Jesus Christ is revealed.”

http://bibletranslation.ws/palmer-translation/
1Pe 1:16 διότι γέγραται Ἡχοι ἔσεσθε, ὅτι ἐγὼ ἤγιος +εἰμι.  
16because it is written: "You shall be holy, because I am holy."

1Pe 1:17 Καὶ εἰ πατέρα ἐπικαλείσθη τὸν ἀπροοπολύμπτος κρίνοντα κατὰ τὸ ἐκάστου ἔργου, ἐν φόβῳ τὸν τῆς παροικίας ύμων χρόνον ἀναστράφητε—
17And if you invoke as Father him who without respect to faces judges the work of each person, spend this time of your sojournin in fear,

1Pe 1:18 εἰδότες ὅτι οὐ φθάρτος, ἀργυρίῳ ἢ χρυσίῳ, ἐλημυθήτε ἐκ τῆς ματαίας ύμων ἀναστροφῆς πατροπαραδότου,
18knowing it was not with corruptible things, silver or gold, that you were redeemed from the futile way of life passed on to you from your ancestors,

1Pe 1:19 ἀλλὰ τιμῶ αὐτὸ ὡς ἁμων ἁμώμου καὶ ἁσπίλου Ἰησοῦν,
19but rather with blood very dear, as of a lamb without blemish or defect, the blood of Christ,

1Pe 1:20 προεγγοινόμενον μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπὶ ἐσχάτων ἐσχάτων τῶν χρόνων ὅτι ὑμᾶς
20foreknown before the foundation of the world, but manifested in the latter of times for your sakes,

1Pe 1:21 τοὺς δὲ αὐτοῦ πιστοὺς πιστεύοντας εἰς θεόν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν ἀναστάτων, ὡστε τὴν πίστιν ύμων καὶ ἐλπίδα εἰναὶ εἰς θεόν.
21who by way of him are believers in God, the one who has raised him from the dead and given him glory; so your faith and hope are in God.

http://bibletranslation.ws/palmer-translation/
1Pe 1:22 Ἄς ψυχᾶς ὦμόν ἤγικότες ἐν τῇ ὑπακοῖ τῆς ἀληθείας +διὰ πνεῦματος 10 εἰς φιλαδελφίαν ἀνυπόκριτον ἐκ καθαρᾶς καρδιάς 20 ἀλλήλους ἀγαπήσατε ἐκτενῶς,

22Having purified your souls by obedience to the truth toward brotherly love, love one another earnestly from a pure heart,

1Pe 1:23 ἀναγεγεννημένοι οὐκ ἐκ σποράς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου ζωντος θεοῦ καὶ μένοντος: +εἰς τὸν αἰῶνα 21

23Having been regenerated, not by corruptible seed but by incorruptible, through the living and abiding word of God;

1Pe 1:24 διὸτι πᾶσα σάρξ ὡς 22 χόρτος, καὶ πᾶσα δόξα αὐτῆς ἀνθρώπου 23 ὡς ἀνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἀνθός +αὐτοῦ 24 ἐξέπεσεν—

24because all flesh is like grass, and all its glory like the flower of grass. The grass dries up, and its flower falls off,

1Pe 1:25 τὸ δὲ ρῆμα κυρίου μένει εἰς τὸν αἰῶνα. τούτο δὲ ἔστω τὸ ρῆμα τὸ εὐαγγελισθὲν εἰς ύμᾶς.

25but the word of the Lord abides for ever. And this is the word that was announced to you.

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1Pe 1:22 txt omit ψ72 Ω A B C Ψ 33 1243 1739 2464 2805 lat-v copsa,bo syrp,h eth TG WH VS SBL NA28 / διὰ πνεῦματος K L P 049 0142 307 623 1175 1735 lat-s TR AT BG RP / lac ψ74 ψ81 048 093 0206 0247 0285 1575.

1Pe 1:23 txt καθαρᾶς καρδιάς Ν* rell. grk. lat-t copsa,bo syrp,h TR [WH] AT VS BG RP NA28 / καρδιάς A B 1852 lat-v TG SBL / καρδιάς ἀληθινῆς Ν2 lat-c,ř / lac ψ74 ψ81 048 093 0206 0247 0285 1575. *The editors of the NA28 / ECM2 consider the readings with/without καθαρᾶς to have equal weight.

1Pe 1:24 txt omit ψ72 Ω A B C Ψ 33 1243 1735 1739 2464 2805 did lat-v copsa,bo syrp,h eth TG WH VS SBL NA28 / +εἰς αἰῶνα 623 / +εἰς τοὺς αἰῶνας arm / +εἰς τὸν αἰῶνα K L P 049 0142 307 1175 did lat-s syrp TR AT BG RP / lac ψ74 ψ81 048 093 0206 0247 0285 1575. Note: though I listed lat-s and syrp with the TR and RP, they do not attest to the presence or absence of the article.

1Pe 1:25 txt a- ὡς ψ72 B C K L P 049 0142 623 1175 1243 2464 2805 TR TG WH AT BG RP SBL NA28 / b- ὦς εἰς Ν* / c- omit Ν2 A Ψ 33 307 1735 1739 lat-s syrpms,h,T / a/b lat-v,t copsa,bo syrpms,hM arm / lac ψ74 ψ81 048 093 0206 0247 0285 1575.

1Pe 1:26 txt a- δόξα αὐτῆς ψ72 Ω A B C Ψ 33 307 623 1175 1243 1735 1739 2464 2805 syrhms TG WH VS SBL NA28 / b- δόξα αὐτοῦ Ν* / c- δόξα σαρκὸς lat-t / d- δόξα ἀνθρώπου K L Ψ 049 0142 lat-c arm TR AT BG RP / a/b lat-s,v copsa,bo syrp,hms geo eth / lac ψ74 ψ81 048 093 0206 0247 0285 1575. The phrase δόξα ἀνθρώπου is probably an assimilation to the LXX of Isaiah 40:6.

1Pe 1:27 txt omit ψ72 Ω A B Ψ 33 623 1735 2464 2805 lat-v syrh,h arm TG WH VS SBL NA28 / +αὐτοῦ C K L P 049 0142 307 1175 1243 1739 (lat-s) geo TR AT BG RP / indiscriminate copsa,bo eth / lac ψ74 ψ81 048 093 0206 0247 0285 1575.
Chapter 2

1Pe 2:1 Αποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλων καὶ υποκρίσεις καὶ φθόνους καὶ πάσας καταλαλίας,

1Putting away therefore all malice, and all guile and pretenses, and envies and all slanders,

1Pe 2:2 ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἀδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν -εἰς σωτηρίαν;  

2as newborn babes, desire the pure spiritual milk, so you may grow by it to salvation,

1Pe 2:3 ἐέπεκ μὴ ἐγεύσασθε ότι χρηστὸς ὁ κύριος.

3since you have tasted that the Lord indeed is good.

1Pe 2:4 Πρὸς όν προσερχόμενοι, λίθον ζῶντα, ὕπο ἀνθρώπων μὲν ἀποδεδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν ἐντιμὸν.

4To whom approaching, a living stone, by humans on the one hand rejected, on the other hand chosen by God as precious,

1Pe 2:5 καὶ αὐτῷ ὡς λίθοι ζώντες οἰκοδομεῖσθε ὡς ὀικος πνευματικὸς εἰς - εἰς εἰρήτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὔπροσδέκτους + ἐν Ἑρμοῦ Χριστοῦ.

5you yourselves also as living stones are being built as a spiritual house for a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ;

http://bibletranslation.ws/palmer-translation/
1Pe 2:6 Διότι περιέχει ἐν γραφῇ ἡ Ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἐντιμον, καὶ ὁ πιστεύων ἐπὶ αὐτῷ οὐ μὴ κατασχυνθῇ.

6 because it is contained in scripture: "Behold I lay in Zion a chosen precious corner foundation stone, and the person believing on it will be by no means disappointed."

1Pe 2:7 ὑμῖν οὖν ἥ τιμή τοῖς πιστεύουσιν ἀπειθοῦσιν ἀπιστοῦσιν δὲ λίθος λίθος δὲ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὕτως ἐγεννήθη εἰς κεφαλὴν γωνίας

7 To you therefore, who believe, but to those refusing to believe, it is a stone the builders rejected. This one turns out to be for the head of the corner,

1Pe 2:8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες· εἰς δὲ και ἐπέθησαν.

8 Yet also a stone of stumbling, and a rock of downfall for those who stumble at the word by disobeying, to which in fact they have been appointed.

1Pe 2:9 Ὄμοια ἐκ βασιλείας ἐκ λατρευμάς ἐκθέντων τὸν λόγον, λαός εἰς πεπιστεύσας, ὅπως τὰς ἁριείνας ἐς ἄγων τὸν ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φως.

9 But you are a chosen race, a royal priesthood, a holy nation, a people who have been purchased with a price.

1Pe 2:10 οἱ ποτε οὐ λαός οὐν δὲ λαός θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

10 Who were not ever a people, but now are a people of God; ones who were not pitied, but now are pitied.

1Pe 2:11 Ἀγαπητοί, παρακαλῶ ός παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, ἀπίστευται κατὰ τῆς ψυχῆς·

11 Beloved, I exhort you: as sojourners and aliens, abstain from fleshly lusts, which war against the soul;

31 2:6a txt
Διότι περιέχει ἐν γραφῇ ἡ Ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἐντιμον, καὶ ὁ πιστεύων ἐπὶ αὐτῷ οὐ μὴ κατασχυνθῇ.

32 2:6b txt ἄκρογωνιαῖον ἐκλεκτὸν ἐκλεκτὸν Ν A B Ψ 33 vid 307 6237 2464 TG WH VS SBL NA28
Διότι περιέχει ἐν γραφῇ ἡ Ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἐντιμον καὶ ὁ πιστεύων ἐπὶ αὐτῷ οὐ μὴ κατασχυνθῇ.

33 2:7a txt ἀπειθοῦσιν ἀπιστοῦσιν A K L Ψ 049 0142 6237 1735 1379 2464 2805 hes-h syr h geo eth TR TG AT VS BG RP SBL NA28 ἰκλεκτὸν ἀκρογωνιαῖον B C 307 1175 1243 arm WH lac ἡ ἔνθιμον διὸ καὶ περιέχει ἐν τῇ γραφῇ TR

34 2:7b txt ὑμῖν οὖν ἥ τιμή τοῖς πιστεύουσιν ἀπειθοῦσιν ἀπιστοῦσιν δὲ λίθος λίθος δὲ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὕτως ἐγεννήθη εἰς κεφαλὴν γωνίας

35 2:8a txt οἱ προσκόπτουσιν Ν A B C K L Ψ 049 0142 6237 2464 2805 1575 TR TG WH VS BG RP SBL NA28 οὶ προσκόπτουσιν copusa

36 2:8b txt Ἐπειτά, οὗ ἐσμένες τοις ἀπείθουσιν ἀπιστοῦσιν δὲ λίθος λίθος δὲ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὕτως ἐγεννήθη εἰς κεφαλὴν γωνίας.

37 2:11 txt ἐπιθυμιῶν ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν

http://bibletranslation.ws/palmer-translation/
1Pe 2:12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἐχοντες καλὴν, ἵνα ἐν οἴς καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἐργῶν ἐποπτεύουσετε ἐποπτεύοντες δοξάσωσι τὸν θεόν ἐν ἡμέρᾳ ἐπισκοπῆς.

12having your conduct good among the gentiles, in order that while they denounce you as evil-doers, by observing your good works they may glorify God in the day of visitation.

1Pe 2:13 Ὑποτάμητε ὀὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον· εἰτε βασιλεῖ ὡς ὑπηρέχοντι;

13Submit to every human authority for the Lord’s sake, whether to a king as he is highly placed, or to governors; as they are the Lord’s agent for vengeance on evil-doers and praise of well-doers;

1Pe 2:14 εἰτε ἤγερμοσίν ὡς δι’ αὐτοῦ πειματικοῖς εἰς ἐκδίκησιν κακοποιῶν ἐπανον δὲ ἀγαθοποιῶν

14or to governors; as they are the Lord’s agent for vengeance on evil-doers and praise of well-doers;

1Pe 2:15 ὅτι οὖτως ἔστιν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιοῦντας φιλοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἁγνωσίαν·

because so is the will of God: by doing good to silence the ignorance of foolish people;

1Pe 2:16 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἑπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ’ ὡς θεοῦ δούλοι δούλοι θεοῦ.

16as free, yet not having the freedom for a pretext for wrongdoing, but for being servants of God.

1Pe 2:17 πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε ἀγαπήσατε, τὸν θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

17Honor all persons, love the brotherhood, fear God, honor the king.

1Pe 2:18 Οἱ οἰκεῖοι ὑπотασσομένοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἑπιείκεσιν ἀλλὰ καὶ τοῖς σκολοίσι.

18House servants, submit yourselves in all fear to your masters, not only to good and forbearing ones but also to the harsh.

1Pe 2:19 τούτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχων ἁδίκως·

19For this gains favor if because of consciousness of God anyone bears up under griefs they are suffering unjustly.

http://bibletranslation.ws/palmer-translation/
1Pe 2:20 ποιὸν γὰρ κλέος εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι υπομενεῖτε; ἄλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες υπομενεῖτε, τοῦτο χάρις παρὰ θεῷ.  

20For what glory is it if when sinning and buffeted for it you endure? But if when doing good and suffering for it you endure, this gains favor with God.  

1Pe 2:21 εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν υπὲρ ὑμῶν ἡμῶν, ὑμῖν  ὑπολιμπάνων ὑπογραμμόν ἵνα ἐπακολούθησι στοιχεῖον αὐτοῦ.  

21For you were called to this, because Christ also suffered, on your behalf, leaving for you an example that you should follow in his steps;  

1Pe 2:22 ὃς ἀμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ.  

22he who did no sin, neither was any guile found in his mouth;  

1Pe 2:23 ὃς λοιδορούμενος οὐκ ἀντελοιδορεῖ, πάσχον οὐκ ἤπειλε, παρεδίδου δὲ τῷ κρίνοντι δικαίως.  

23who when being insulted, did not insult in return; who when suffering mistreatment made no threat, but committed himself over to him who judges righteously;  

1Pe 2:24 ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήγεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ Ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν-οὐ τῷ μῶλοπτι +αὐτοῦ 48 ιάθητε.  

24who himself in his body carried our sins up onto a tree, in order that by dying to sins, we might live to righteousness; by whose bruise you have been healed.  

1Pe 2:25 ἦτε γὰρ ως πρόβατα πλανώμενοι πλανώμενα,  ἄλλ' ἐπεστράφητε  νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.  

25For you were like sheep wandering astray, but now you have returned to the shepherd and overseer of your souls.

48 ᾧ ἐπεστράφητε:  ἀπαντήσει τῆς θείας εὐφροσύνης εἰς τὴν μνήμην τοῦ Χριστοῦ.
Chapter 3

1Pe 3:1 Ὡμοίως αἱ γυναῖκες ὑποτασσόμεναι τοῖς ἱδίοις ἀνδράσιν, ἵνα καὶ εἰ τινὲς ἀπειθοῦσιν τῷ λόγῳ διὰ τῆς τῶν γυναῖκῶν ἀναστροφῆς ἀνευ λόγου κερδηθήσονται.

1Likewise wives, submit yourselves to your own husbands, in order that even if any of them disobeys the word, they will be gained without a word by the conduct of their wives.

1Pe 3:2 ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνη ἀναστροφῆν ὑμῶν.

2When they observe your pure conduct, mixed with reverence for them.

1Pe 3:3 ὅπετο ὑμᾶς ὁ εὐθεῖος ἐμπλοκής τριχῶν καὶ περιθέσεως χρυσῶν ἢ ἐνδύσεως ἰματίων κόσμιος,

3Whose adornment let it not be the outward, of the plaiking of hair, wearing of gold ornaments, or the decoration of putting on clothing.

1Pe 3:4 ἀλλ’ ὁ κρυπτὸς τῆς καρδίας ἀνθρώπως ἐν τῷ ἀφθάρτῳ τοῦ πραξεως πραξεως καὶ ἱσχυοῦ πνεύματος, ὁ ἐστὶν ἐνόπλων τοῦ θεοῦ πολυτελές.

4But rather of the hidden person of the heart, adorned with the incorruptible beauty of a meek and quiet spirit, which adornment in the eyes of God is very high priced.

1Pe 3:5 οὕτως γὰρ ποτε καὶ αἱ ἁγίαι γυναῖκες αἱ ἑλπίζουσαι εἰς ἐπὶ θεοῦ ἐκόμους ἕαυτῶς, ὑποτασσόμεναι τοῖς ἱδίοις ἀνδράσιν,

5For indeed that is how holy women hoping in God have always adorned themselves, submitting to their own husbands;

1Pe 3:6 ὡς Σάρρα ὑπήκουσεν τῷ Ἁβραὰμ, κύριον αὐτὸν καλοῦσα· ἥν ἐγεννήθη τέκνα ἀγαθοποιοῦσα καὶ μὴ φοβοῦμενς μηδεμίαν πτόσαιν.

6Like how Sarah obeyed Abraham, calling him master. Whose daughters you have become, doing good, and not fearing any terror.
1Pe 3:7 Οἱ ἄνδρες ὀμοίως συνοικούντες κατὰ γυναῖκαν, ὡς ἄσθενεστέρος σκεῦες τὸ γυναικεῖον ἀπονέμομεν τιμήν, ὡς καὶ συγκληρονόμοις συγκληρονόμοι. Ἑρίττος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ύμῶν.

7Likewise husbands, dwelling together according to knowledge: as to a more delicate vessel, assigning to the woman a special care, and like you are co-heirs of the gracious privilege of life, so that your prayers will not be hindered.

1Pe 3:8 Τὸ δὲ τέλος πάντων ὁμόφρονες, συμμαθησία, φιλάδελφοι, εὐσπλαγχνοι, ταπεινοφόροις φιλόφρονες.

8Finally, everyone, be all of one mind, sympathetic, loving the brethren, compassionate, humble-minded,

1Pe 3:9 μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιπόν ἀντὶ λοιπὸν τούτῳ τίνι δὲ εὐλογοῦντες, ἐκεῖς τούτου ἐκλήθη ἵνα εὐλογίαν κληρονομήσητε.

9not returning evil for evil, or insult for insult, but instead blessing, because to this you were called, so you might inherit blessing.

1Pe 3:10 ὁ γὰρ θέλων ζωῆς ἀγαπητοὶ καὶ ἰδίως ἠμέρας ἀγαθὰς παρασκευής τῆς γλῶσσαν +αὐτοῦ ἢ ἀπὸ κακοῦ καὶ χείλη +αὐτοῦ τοῦ μὴ λαλῆσαι δόλων,

10For 'He who wants to love life and see good days must restrain his tongue from evil, and his lips, to speak no guile;

1Pe 3:11 ἐκκλινάτω δὲ-δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζησάτω εἰρήνην καὶ διώξετο αὐτήν:

11and he must turn aside from evil, and do good, and seek peace, and pursue it.

8b Genesis 18:12, "after I am grown old shall I have this pleasure, with my master being old as well?" The Hebrew for "my master" is יִתְנָה.

9b Or also possibly, "not fearing with any hysteria." The word ἡ πτύχησις can mean both "how" one is fearing, that is, fearing "with" hysteria, or it can mean fearing "what causes" the hysteria, i.e., terrifying people, terrifying events or terrifying reports. The only other time this word is used in the Bible is in the Septuagint in Proverbs 3:25, where it is the latter use- do not be afraid of the thing that causes terror.

7b This is what the BDAG lexicon says τιμή means in this context. Τιμή is the word for "value," here as in careful handling, like how you would hold a fragile and valuable vase when you are carrying it.

8a ταπεινοφόρος τοῦ Γεν. 33:14 w http://bibletranslation.ws/palmer

9a The added possessive pronoun is both of the Greek New Testament, into Latin, Coptic, and Peshitta Syriac, would add the possessive pronoun in order to accurately render the meaning of the Greek definite article. The first translations of the Greek New Testament, into Latin, Coptic, and Peshitta Syriac, would add the possessive pronoun in order to accurately render the meaning of the Greek definite article.
1Pe 3:12 ὡς ὕψαλμοι κυρίου ἐπὶ δικαίους καὶ ὡς αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιουντας κακά.

12For the eyes of the Lord are on the righteous, and his ears open to their petition; but the face of the Lord is against those who do evil.”

1Pe 3:13 Καὶ τὸς κακῶσον ὑμᾶς ἔαν τοῦ ἄγαθοῦ ἐπιλογεὶ μιμηταὶ ἐν ὑμών 67 γένησθε;

13And who is going to harm you if you become devotees of good?

1Pe 3:14 ἀλλ’ εἰ καὶ πάσχοιτε δία δικαιοσύνης, μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθήτε μηδὲ ταραχθήτε,

14But, if you do suffer indeed because of righteousness, you become blessed ones. And do not fear their intimidations, or be troubled.

1Pe 3:15 κύριον δὲ τὸν Χριστὸν θεον ὑμῶν ἀγιόσατε ἐν ταῖς καρδίαις ὑμῶν, ἢτοι μοι +δὲ ἀι πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, +μετὰ πραύτητος καὶ φόβου·

15Instead, dedicate in your hearts Christ as Lord, always prepared for a speech in response to anyone who asks you the reason for the hope that is in you;

1Pe 3:16 ἀλλὰ μετὰ πραύτητος καὶ φόβου,70 συνείδησιν ἔχοντες ἀγάθην, ἵνα ἐν ὑμῖν καταλαλεῖσθε καταλαλούσιν ὑμῶν ὡς κακοποιῶν,71 κατασχυνθῶσιν οἱ ἐπηρεαζόντες ὑμῶν τὴν ἀγάθην ἐν Χριστῷ ἀναστροφήν.

16only with humility and respect,72 having a good conscience, in order that while you are spoken against, the ones abusing you may be shamed by your good conduct in Christ.

1Pe 3:17 κρείττον γὰρ ἄγαθοποιοῦντας, εἰ θελοῖ τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιοῦντας.

17For it is better while doing good to suffer, if the will of God wills, than while doing evil.

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67 3:13 txt ζηλωταὶ Ψ72 Ν Α Β Ψ 049 623 1175 1243 1735 1739 2464 2805 lat-a,s,v,t copsa,bo syr,h eth TG WH VS SBL NA28 // μιμηταὶ K L P 0142 307 lat-vms TR AT BG RP // lac Ps 049 093 0206 0247 0285 33 1575. The lone Vulgate manuscript listed with Byz reads: si boni imitatores fuerimus “if we are good imitators.”

68 3:15a txt Χριστὸν Ψ72 Ν Α Β Ψ 33 1175 1243 1739 2464 2805 clems lat-s,v,t copsa,bo syr-h TG WH VS SBL NA28 // θεον K L P 049 0142 307 623 did lat-vms TR AT BG RP // lac Ps 049 093 0206 0247 0285 1575. Acc. to the UBS textual commentary the phrase “the Lord God” was far more familiar to scribes than κυρίου τὸν θεον, so they subconsciously wrote κύριον τὸν θεόν.

69 3:15b txt omit Ψ72 Ν Α Β Ψ 33 1175 1243 1735 2464 2805 lat-s,v,t copsa,bo syr-h TG WH VS SBL NA28 // δὲ K L P 049 0142 clems TR AT BG RP // indeterminate syrP // lac Ps 049 093 0206 0247 0285 1575.

70 3:15c/16a txt ἀλλὰ Ψ72 Ν Α Β Ψ 33 1175 1243 1735 2464 2805 clems lat-s,v,t copsa,bo syr-h arm geo TG WH VS SBL NA28 // omit K L P 049 0142 lat-s syrP eth TR AT BG RP // lac Ps 049 093 0206 0247 0285 1575.


72 3:16c Place "with humility and respect" in v. 15: TR, AT, RP, KJV, NASB, NIV, Place "with humility and respect" in v. 16: NRSV, TG, WH, VS, SBL, NA28

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1Pe 3:18 ὅτι καὶ Χριστὸς ἀπαξ περὶ ἄμαρτιῶν ἔπαθεν, ὡσεὶ ὑμᾶς ἐπι τὸν θεὸν, θανατοθείς μὲν σαρκὶ, ζωοποιθεὶς δὲ πνεύματι.

18Because indeed Christ died once for sins, the righteous on behalf of the unrighteous, that he might bring you to God, being put to death in the flesh, but made alive in the spirit,

1Pe 3:19 ἐν δὲ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,

19in which also he preached, when he went to the spirits that were in prison,

1Pe 3:20 ἀπεθάνατος ποτε ὡσεὶ ἀπεξεθήκετο ὡς τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Ναὸς κατασκευαζομένης κιβωτοῦ εἰς ἧν ὀλίγοι ὀλίγαι, ἀκούσαν ὅστις ὑμών ἄκουσαν, διεσώθησαν δει πόρος.

20to people who disobeyed long ago when the patience of God was waiting in the days of Noah while an ark was being prepared, in which a few, that is, eight souls, were saved through water.

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73 3:18a txt

| a- perὶ ἄμαρτιῶν ἔπαθεν | B K P 049 0142 TR AT BG RP SBL NA28 |
| b- perὶ ἄμαρτιῶν ἔπαθεν | cyr ms l-c |
| c- perὶ ἄμαρτιῶν ὑπὲρ ὑμῶν ἔπαθεν | 1678 geo |
| d- perὶ ἄμαρτιῶν ὑπὲρ ὑμῶν ἔπαθεν | L 307 2464 2805 |
| e- ἄμαρτιῶν ἀπέθανεν | cyr TG WH |
| f- ὑπὲρ ἄμαρτιῶν ἀπέθανεν | cyr |
| g- ἄμαρτιῶν ὑπὲρ ἄμαρτιῶν ἀπέθανεν | C = vid copsms syrp |
| h- ἄμαρτιῶν ὑπὲρ ὑμῶν ἐκήρυξεν | C² C 0285 33 vid 623 1175 1243 1739 did VS |
| i- ἄμαρτιῶν ἐκήρυξεν | cyr |
| j- ἄμαρτιῶν ὑπὲρ ἄμαρτιῶν ἐκήρυξεν | A 1735 |
| k- ἄμαρτιῶν ὑπὲρ ὑμῶν ἐκήρυξεν | 1505 |
| l- ἄμαρτιῶν ὑπὲρ ὑμῶν ἐκήρυξεν | syr |
| m- ἄμαρτιῶν ὑπὲρ ὑμῶν ἐκήρυξεν | did VS |
| n- ἄμαρτιῶν ἀπέθανεν | cyr ms did |
| o- ὑπὲρ ἄμαρτιῶν ἀπέθανεν | arm ms |
| e/f | lat-k,v cop boms |
| e/f/g | lat-a,t |
| h/j | cop b eth |
| k/l | arm ms |
| lac | P 61 048 093 0206 0247 1575. |

This phrase is very relevant to making sense of where Peter talks about having the same mind as Christ, “that he who has suffered in the flesh is finished with sin.”

74 3:18b txt ὄσοι θεοὶ ὁμοίας Ψ B 3 P 049 0285 1175 1243 lat-t cop boms syrp h\* arm WH RP SBL NA28 // ήμας \( N² \) A C K L 0142 33 307 623 1739 2464 2805 cyr did petr-al lat-k,a,v cop boms b syr h\* geo TR TG TD AT VS BG // omit N* // lac P 64 048 093 0206 0247 1575. The UBS commentary: “...copsys would have been more likely to alter the second person to the first person (as more inclusive) than vice versa.”

75 3:19 There have been some scholars (i.e., J. J. Greisbach, J. R. Harris, J. Moffatt, E. J. Goodspeed) that suggested a conjectural emendation of “Enoch” here preaching to the spirits in prison, where they suggest ἐν ὧν καὶ here was originally ἐνρωκαίκῳ. But that, according to the UBS commentary, would “break the continuity of the argument by introducing an abrupt and unexpected change of subject from that of ver. 18.”

76 3:20 txt ὀλίγοι \( P² \) K A B 049 623 1735 2464 2805 or lat-k,c,v,t TG WH SBL NA28 // ὀλίγαι \( N² \) C K L P 0142 0285 307 1175 1243 1739 cyr syr h\* TR AT VS BG RP NA28 // indeterminate cop boms syr h\* // lac P 64 048 093 0206 0247 33 1575. *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.
1Pe 3:21 ὁ δὲ ἀντίτυπον νῦν καὶ ἡμᾶς καὶ ἡμᾶς ἀντίτυπον νῦν 78 σῷζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἄλλα συνειδήσεως ἁγάθης ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ.

21 Which is a shadow of the baptism that saves us now also, (not the removing of dirt off the flesh, but the response toward God of a good conscience) through the resurrection of Jesus Christ, 1Pe 3:22 ὅς ἔστιν ἐν δεξιᾷ τοῦ θεοῦ 79 πορευθεὶς εἰς οὐρανον ὑποταγέντων αὐτῷ ἁγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

22 who is at the right hand of God, having gone into heaven, with angels and authorities and powers made subordinate to him.

Chapter 4

1Pe 4:1 Χριστοῦ οὖν παθόντος +ὑπέρ ἡμῶν 80 σαρκὶ καὶ υἱεὶς τὴν αὐτὴν ἐννοιαν ὄπλισασθε, ὅτι ὁ παθῶν +ἐν σαρκὶ 81 πέπαυταί ἀμαρτίας, 82

1Therefore Christ having suffered in the flesh, you also arm yourselves of the same mind, that someone who has suffered in the flesh is finished with sin, 83 1Pe 4:2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν ἐπιλοιπόν ἐν σαρκὶ βιῶσαι χρόνον.

2to the result that, the time he still has left in the flesh he lives not for human desires any longer, but rather for the will of God.
1Pe 4:3 ἀρκετός γὰρ ἡμῖν ὁ παρελθὼς χρόνος +τοῦ βίου τὸ βουλήμα θέλημα τῶν ἐθνῶν κατειργάσθαι κατεργάσθαι, πεπορευμένοις ἐν ἀσελγείας, ἐπιθυμίαις, σοφίας, πότης, καὶ θεμίτους εἰδολολατρίας.

3For enough is the time lost away for you to have carried out the goal of the Gentiles, having gone on in promiscuity, lusts, debaucheries, carousals, drinking bouts, and serving idols.

1Pe 4:4 ἐν ὧν ἥξειντον μὴ συντρέχοντον υμὸν εἰς τὴν αὐτὴν τῆς ἁπτωτός ἀνάχυσιν, βλασφημοῦντες.

4In which since you are not joining them running in the same excess of indulgence, they think it strange, denigrating you.

1Pe 4:5 οἱ ἀποδώσασιν λόγον τὸ ἐτόιμος ἠχοντο κρίναται καὶ νεκροῦς:

5They will have to give an explanation to the one that is about to judge the living and the dead. If they have to give an explanation to the one that is about to judge the living and the dead.

1Pe 4:6 εἰς τὸ τούτο γὰρ καὶ νεκροῖς ἐν ἱγμαλείσθη ἡ ἁ ἔρθον μὲν κατὰ ἄνθρωποις σαρκὶ ἔδε κατὰ θεὸν πνεύματι.

6It is for that reason as well the gospel is preached to the dead. On the one hand so they might be judged according to humans in the flesh; on the other hand in the hope they might live according to God in the Spirit.

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84 4:3a txt ὁ παρελθὼς χρόνος

4:3 A B C Ψ 33 623 1243 1739 2464 2805 lat-v,t copsa syr,h clem TG VS SBL NA28

85 4:3c Ψ 72 Β Ψ 33 623 1175 1243 1735 1739 2464 2805 clem TG VS SBL NA28

86 4:3d txt α-κατεργάσθαι πεπορευμένους Ψ 72 A B 623 1735 1739 2464 clem TG VS SBL NA28

87 4:4 Or also possibly, “they feel awkward, denigrating you.”

88 4:5 Ψ 72 Β Ψ 33 623 1175 1243 1735 2464 2805 TR AT BG RP // versions indeterminate // lac Ψ 74 Ψ 81 048 093 0206 0247 0285 11575.

89 4:6a The Greek word καί here means “as well.” Because in this verse Peter gives two reasons why the gospel is preached to the dead.

90 4:6b This εὐγεγελλθη is “a gnomic aorist,” as Peter also uses in 1:24 for “dries up,” and “falls off,” and elsewhere. See BDF §333.

91 4:6c The term “dead” here, in context, means people who are not born again. The same way Jesus used it when he said, “Let the dead bury their own dead.” The unbelievers mentioned in 4:4 will have to give an account for how they interacted with you- that is this verse’s connection to the previous verses. Your interaction with a non-believer may accomplish for God one of two things: either help God be justified in condemning them (because they heard the gospel from you and have absolutely no excuse), or on the other hand it may help God in saving them. The idea that the gospel can be preached to those in Hades and either condemn them or save them, is contrary to the rest of scripture. Here, the gospel is being preached in the hope they might be saved. But there is no such hope for someone to be saved who is already in Hades. Romans 6:23 says “it is appointed unto man once to die, and after that the

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1Pe 4:7 Πάντων δὲ τὸ τέλος ἡγγικε· σωφρονύστατε ὑهن καὶ νήματε εἰς τὰς προσευχὰς·
8Now the end of all things has drawn near. Be soberminded therefore, and be sober for prayers.

1Pe 4:8 πρὸ πάντων ἀδέις τὴν εἰς Εαυτοὺς ἀγάπην ἐκτενὴ ἐχόντες, ὅτι ἀγάπη τὸ καλύπτει πλῆθος ἀμαρτιῶν·
8Above all else have fervent love between each another, because love covers a multitude of sins.

1Pe 4:9 φιλοξενοῦντες εἰς ἀλλήλους ἄνευ γογγυσμοῦ γογγυσμῶν·
Be hospitable to one another without grumbling.

1Pe 4:10 ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ·
According to how each person has received a gift, minister it to each other as good stewards of the manifold grace of God:

1Pe 4:11 εἰς τὰς λαλεῖς, ὡς λόγια θεοῦ· εἰς τις διακονεῖς, ὡς εἰς ἱσχύς ἢς ὡς ὁ θεός· ἢν ἐν πάσιν δοξάζεις ὁ θεὸς διὰ Ἱησοῦ Χριστοῦ, ὃ έστιν η δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν·
11if anyone speaks, as the oracles of God; if anyone serves, as by the power that God supplies; such that in everything God will be glorified, through Jesus Christ, whose is the glory and the power for ever and ever. Amen.

1Pe 4:12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ εν ὑμῖν πυρώσει πρὸς πεπαρσμον ὑμῖν γινομένη ὡς ξένου ὑμῖν συμβαίνοντος·
12Beloved, do not be surprised at the fiery trial happening with you to test you, as if it is an odd co-incidence,

1Pe 4:13 ἄλλα καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἢν καὶ ἐν τῇ ἀποκαλύφθη τῆς δόξης αὐτοῦ χαρίτης ἀγαλλιώμενοι.
but rather rejoice; inasmuch as you are sharing in the sufferings of Christ in order that you may also rejoice in the revelation of his glory, exulting.

judgment.” In the story of the Rich man and Lazarus in Luke 16, the rich man was in the partition of Sheol / Hades that was for the condemned, and Lazarus was in the partition for the righteous. Abraham rebuffed the rich man’s request for relief. That man got no more chances. Of course you are going to believe in the gospel once you are burning in hell. But the deal from God is that you have to repent and believe before you die, while you are still alive in the flesh. You don’t get any more chances after you die. This applies to Old Testament era people.

92 4:7 txt omit Ψ72 093 Γ Β Ψ 33 307 623 1175 1243 1739 2464 2805 marc-er TG VS SBL NA28 +τὰς Κ Λ Π 049 0142 1735 TR AT BG RP / \lap Ψ74 Ψ81 C 048 093 0206 0247 0285 ϵ1575.
93 4:8a txt omit Ψ72 Ψ78 Λ \αιδ B Ψ 33 lat-a, v, t TG VS SBL NA28 +δέ Κ Λ Π 049 0142 307 623 1175 1243 1735 2464 2805 antioch lat-s cop Ψ74 Ψ81 syr-h TR AT BG RP / \lap Ψ74 Ψ81 C 048 093 0206 0247 0285 ϵ1575.
94 4:8b txt omit Ψ72 Ψ78 Λ Β Κ Λ Π Ψ 049 33 307 623 1175 1735 2464 2805 TR TG VS RP SBL NA28 +\ Π 0142 1243 1739 antioch dor-gaz AT BG / \lap Ψ74 Ψ81 C 048 093 0206 0247 0285 ϵ1575.
95 4:8c txt καλύπτει Α Β Κ Ψ 0142 33 307 623 1175 1243 1735 2464 2805 antioch clem did dor-gaz lat-a, c, s, v, t TG VS BG SBL NA28 καλύπτει Ψ72 Κ Λ Π 049 TR AT RP / \lap Ψ74 Ψ81 C 048 093 0206 0247 0285 ϵ1575.
96 4:9 txt γογγυσμοῦ Ψ72 Ψ78 Λ Β Ψ 0142 33 623 1175 1243 1735 2464 2805 antioch lat-s, v, t syr-h TR AT BG / \lap Ψ74 Ψ81 C 048 093 0206 0247 0285 ϵ1575.
97 4:11a txt Ψ72 Ψ78 Λ Β Κ Ψ 0142 33 307 623 1175 1243 1735 2464 2805 antioch apoll lat-s, v, t cop Ψ74 Ψ81 syr-h TR AT BG SBL NA28 / \lap Ψ74 Ψ81 C 048 093 0206 0247 0285 ϵ1575.
98 4:11b txt εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν Ν Λ Β Κ Ψ Π 049 0142 33 307 1735 2464 2805 cop Ψ74 Ψ81 SBL NA28* / \lap Ψ74 Ψ81 C 048 093 0206 0247 0285 ϵ1575. The editors of the NA28 / ECM2 consider the two asterisked readings to be of equal weight.

http://bibletranslation.ws/palmer-translation/
1Pe 4:14 ei ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ’ ύμας ἀναπαύεται. *κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ύμᾶς δοξάζεται*.

14If you are reproached because of the name of Christ, blessed are you. That means the glory and the Spirit of God rests upon you!

1Pe 4:15 μη γάρ τις ύμῶν πασχέτω ὡς φονεύς ἢ κλέπτης ἢ κακοποιός ἢ ὡς ἀλλοτριεπίσκοπος.

15Certainly none of you should be suffering as a murderer or a thief or an evildoer, or as a pryer into other people’s business;

1Pe 4:16 ei δὲ ὡς Χριστιανός, μη αἰσχυνεθῶ, δοξαζὼ δὲ τὸν θεὸν ἐν τῷ μέρει τούτῳ. *but if it is for being a Christian, let him not be downcast, but praise God because of this.*

16but if it is for being a Christian, let him not be downcast, but praise God because of this.

1Pe 4:17 ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· ei δὲ πρῶτον ἀφ’ ἕμον, τί τὸ τέλος τῶν ἀπεθανόντων τῷ τοῦ θεοῦ εὐαγγελίῳ;

17Because the time has come for judgment to begin, starting with the household of God. And if firstly with us, what will be the fate of those disobeying the gospel of God?

1Pe 4:18 καὶ ei ὁ δίκαιος μόλις σώζεται, ὁ ἁσαβής καὶ ἄμαρτωλός ποῦ φανεῖται;

18And if the righteous person is barely saved, where will the ungodly and the sinner appear?

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100 4:14b txt

a ἀναπάυεται N* B 1739AV clem thdrt TG WH VS SBL NA28
b ἕπαναπάυεται A 1243 lat-v
c ἐπαναπέπαυται Φ72 Ν2
d ἀναπέπαυται 33 623 1175 2464 anast-s cyr
e b/c/d syrP,h eth
c/d copsa thdrt
f ἀναπέμπεται 049
g ἀναπέμπεται κατὰ δὲ ύμᾶς δοξάζεται 307
h ἀναπέμπεται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ύμᾶς δοξάζεται K L P 0142 TR AT BG RP
i ἀναπέμπεται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ύμᾶς δοξάζεται 2805
j ἐπαναπαύεται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ύμᾶς δοξάζεται Ψ lat-t
k ἀναπέμπεται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ἡμᾶς δοξάζεται lat-k
l/j copsa thdrt
lac Φ74 Ψ81 C 048 093 0206 0247 0285 Ε1575.

The UBS textual commentary: “Although it is possible that the words [κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ύμᾶς δοξάζεται] may have been accidentally omitted because of parableipsis (etc. . . . etc.), the Committee thought it far more probable that they were added as an explanatory gloss on the preceding reference to the spirit of glory. Of the several forms of the verb, the perfect tense and the forms compounded with ἐπʼ appear to be secondary developments, arising from a desire to strengthen and clarify the form ἀναπαύεται (N* B 056 0142 1739 ad.),”

101 4:16 ext τῷ μέρει τούτῳ K L P 049 0142 307 TR AT BG RP NA28 // τῷ ὀνόματι τούτῳ Φ72 Ν A B Ψ 33 623 1175 1243 1739 2464 2805 cyr lat syr cop arm geo eth TG TD WH VS SBL // lac Φ74 Ψ81 C 048 093 0206 0247 0285 Ε1575. Both of these variant readings actually mean something similar, along the lines of “in this behalf.” For example, when a prophet speaks “in the name” of God, he is speaking “in behalf” of God.


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1Pe 4:19 ὅστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ +ὁς πιστῷ κτίστῃ παρατηθεσθῶσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποίησι. ¹⁰³

¹⁰³ So then those suffering according to the will of God should commit their souls over to a faithful creator, all the while doing good.

Chapter 5

1Pe 5:1 Πρεσβυτέρους ὅν τοὺς ἔν ύμιν παρακαλῶ ὁ συμπρεσβυτέρος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλοὺσις ἀποκαλύπτεσθαι δόξης κοινοῦ.

¹Being a co-elder, and a witness of the sufferings of Christ, and a sharer also of the glory about to be revealed, the elders among you therefore I exhort:

1Pe 5:2 ποιμάνατε τὸ ἔν ύμιν ποιίμιν τοῦ θεοῦ, ἑταυκοποίουντες μὴ ἀναγκαστοῦ ἄλλ' ἐκουσίως κατὰ θεόν, -κατὰ θεόν ¹⁰⁷ μηδὲ αἰσχροκερδῶς ἄλλα προθυμώς,

²shepherd the flock of God among you, overseeing not from compulsion but voluntarily for God, not from greed for money, but from amateur zeal;

1Pe 5:3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων ἄλλα τύποι γινόμενοι τοῦ ποιήμου.

³not as exercising lordship over your charges, but being examples for the flock.

1Pe 5:4 καὶ φανερωθέντος τοῦ ἀρχιποίμινος κοιμείσθη τὸν ἀμαράντινον τῆς δόξης στέφανον.

⁴And when the chief shepherd appears, you will receive the unfading crown of glory.

1Pe 5:5 ὅμως, νεώτεροι, ὑποτάγητε πρεσβυτέροις. πάντες δὲ ἄλλοις ὑποτασσόμενοι ¹⁰⁸ τῆς ταπεινοφορούσης ἐγκυμονώσασθε, ὅτι Ὁ θεὸς ὑπηρηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν.

⁵Likewise, young people, submit yourselves to the older people. And everyone, tie on the apron of humility toward one another, because God opposes the proud and gives grace to the humble.


¹⁰⁶: 5:2a: txt ἐπισκοποῦντες Φ 72 Ν K Ψ 049 0142 33 307 623 1243 1735 1739 2464 2805 07¹⁵⁷ TL AT BG RP SBL NA28 // ἐπισκοπεύοντες 1175 // rell. lat cop⁰⁴⁰ syr,h read as one of the first two readings // omit Κ Ψ B anast-s did cop⁰⁴⁰ TD WH // lac ὁς ψ¹ C 048 093 0206 0247 0285.


¹⁰⁸: 5:5a: txt omit Φ 72 Ν A B 33 623 T 1175 1243 1739 2464 2805 antioch lat-s,ν,t cop⁰⁴⁰,bo syr,P TG TD WH VS SBL NA28 // ὑποτασσόμενοι K L P 049 0142 307 623 1735 syr,h TR AT BG RP // ἀγαπήσατε ψ¹ lac ὁς ψ¹ C 048 093 0206 0247 0285.

¹⁰⁹: 5:5b: txt ὁ θεὸς rell. grk. TR AT VS BG RP SBL NA28 // ὁ θεὸς WH // θεὸς ψ¹ B 33 630 1718 // ὁ κύριος 429 522 630 1718 // lac ψ¹ C 048 093 0206 0247 0285 156 1126 114425 pr. With the article, this whole exact sentence is found in James 4:6: Ὁ θεὸς ὑπηρηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν. Without the article here, it is not. The LXX in Prov. 3:34 is κύριος ὑπηρηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν.

http://bibletranslation.ws/palmer-translation/
1Pe 5:6 Ταπεινώθητε οὖν ὑπὸ τὴν κραταίαν χειρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ. ¹¹⁰

6 Be humbled therefore under the mighty hand of God, so he may exalt you in his time,
1Pe 5:7 πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρύσαντες ἐπ’ αὐτῶν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.
7 casting every worry of yours onto him, because it matters to him about you.
1Pe 5:8 νήψατε, γρηγορήσατε. ὁ ἀντίδικός ὑμῶν διάβολος ὡς λέων ὑρσζομενὸς περιπατεῖ ζητῶν τινα καταπεινέν καταπιέν. ¹¹³
8 Be sober, be alert. Your adversary, the devil, is like a lion walking about, seeking someone to devour;
1Pe 5:9 ὃς ἀντίστις στερεῖ τῇ πίστει, εἴδοτες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελείσθαι.
9 whom you resist firmly in the faith, knowing that the same kind of suffering is being imposed upon your brethren in the world.

¹¹⁰ 5:6 txt omit Ψ²⁷² Β Κ Λ 049 0206 307 1175 1243 1739 1379 antioch did or cop²⁸ syrʰ arm geo²⁸ TR TG WH AT VS BG RP SBL NA²⁸ // ἐπισκοπῆς Α Π 0142 33 623 1735 2464 2805 copʰ syrʰΛ geo²⁸ // ἐπισκοπῆς ὑμῶν Ψ // indeterminate lat-s,v,t syr² p eth // lac Ψ⁷⁴ Ψ¹ι C 048 093 0247 0285 §1575. See 2:12 for ἐπισκοπής.

¹¹¹ 5:7 txt peri Ψ²⁷² Β Λ Κ Π 049 0142 0206⁷⁴id 307 623 1175 1243 1735 1379 2464 2805 antioch cyr-sc TR TG WH AT VS RP SBL NA²⁸ // ὑπὲρ 33 syrʰ BG // indeterminate lat cop syr² p // lac Ψ⁷⁴ Ψ¹ι C 048 093 0247 0285 §1575.

¹¹² 5:8a txt ὁ ἀντίδικος Ν* Β Κ Π 049⁷⁴ 0142 0206 307 1735 syr³ms TG WH AT VS RP SBL NA²⁸ // ὁτι ὁ ἀντίδικος Ψ²⁷² Ν² Λ Ψ 04⁷⁴ 33⁷⁴id 623 1175 1243 1739 2464 2805 anast-s antioch chrys cyr cyr-h lat-k,v,t cop²⁸α,bo syr³ms,h arm geo eth TR BG // lac Ψ⁷⁴ Ψ¹ι C 048 093 0247 0285 §1575.

¹¹³ 5:8b txt α- τινα καταπεινέν Ν² Κ Λ Π 049 0142 307 623 1243 1739 2464 2805 eusms lat-k cop²⁸ bo arm TG VS BG SBL NA²⁸ // αο- τινα καταπεινέν Ν* // b- καταπεινέν τινα or // c- τινα καταπεινέν 0142 33⁷⁴id 1735 did orms // d- τινα καταπιέν Ψ²⁷² A anast-s antioch ast-s ath chrys cyr cyr-h⁴ cyr-h⁴ms did eus evagr isid marc-er nil-anc or procop lat-a,s,v,t geo eth TR RP // e- καταπεινέν Β Ψ 1175 cyr-h⁴ms or WH // eo- καταπεινέν 0206⁷⁴id // a/d syr³,h // lac Ψ⁷⁴ Ψ¹ι C 048 093 0247 0285 §1575.

¹¹⁴ 5:9 txt

a- τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι Ν²⁷² Α Π Ψ 049 33 307 623 1735 1739 2464 2805 TR AT VS BG RP NA²⁸* (ms 93 reads ὑμῶν here & ms 0206 could possibly as well)

*bThe editors of the NA²⁸ / ECM2 consider the readings with and without τῷ to have equal weight.

http://bibletranslation.ws/palmer-translation/
1Pe 5:10 ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ύμᾶς εἰς τὴν αἰωνίον αὐτοῦ δόξαν ἐν Χριστῷ, ὁλίγον παθόντας αὐτὸς καταρτίσει καταρτίσαι ύμᾶς, στηρίζει, σθενώσει, θεμελιώσει.

10But the God of all grace, who called you into his eternal glory in Christ, he himself whenever you suffer a little will adjust you, confirm, strengthen, found you.

1Pe 5:11 αὐτῶ +ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰώνας +τῶν αἰώνων ἀμήν.

11The power is with him for ever. Amen.

1Pe 5:12 Διὰ Σιλουανοῦ ύμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὁλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτιν τὸν θεοῦ-εἰς ἑν ὁστή ὅστικατε. 119

12It was by way of Silvanus, a brother who is faithful by my reckoning, that I have written to you with a few words, exhorting you, and bearing witness that this grace in which you stand is the true grace of God.

1Pe 5:13 ἀστάξεται ύμᾶς ἐν Βαβυλῶνι συνεκλεκτῇ καὶ Μάρκος ὁ υἱός μου.

13The church of fellow chosen ones in Babylon greets you, and also Mark my son.

1Pe 5:14 ἀσπάσασθε ἀλλήλους ἐν φιλίματι ἀγάπης. εἰρήνη ύμῖν πάσιν τοῖς ἐν Χριστῷ Ἰησοῦ, +Αμήν.

14Greet one another with a kiss of “agape” love. Peace be unto you, all who are in Christ Jesus.

113 5:10a txt ἐν Χριστῷ Ν 0206vid (omit Ἰησοῦ but indetem. re. τῷ copśa syrh) TD SBL NA28* || ἐν τῷ Χριστῷ ὑπὲρ Ο Ψ 33 307 623 1175 1243 1735 1739 2464 2805 lat-τ, copbo syrh,h eth TR [TG] [WH] AT VS BG RP lac ψθ4 ψ81 C 048 093 0247 0285 f1575. *The editors of the NA28 / ECM2 consider the SBL and RP readings to be of equal weight.

114 5:10b txt καταρτίσει στηρίζει σθενώσει θεμελιώσει Ν 33 6231 1243f 1739T 2464 2805 (copśa,bo,arm) VS SBL NA28 ψθ4 (vidf) 1175 lat-t (syrp)

115 5:11a txt τὸ κράτος Α Β Ψ (0206 lat-τ, re τό) geo TG TD WH SBL NA28 || κράτος ψθ2 (0206 lat-τ, re τό) ἀπὸ τοῦ κράτος Κ 049 0142 || τὸ κράτος καὶ ἡ δόξα 33 623 1175 1243 1739 2464 copbo arm || ἡ δόξα ψθ2 || ἡ δόξα καὶ τὸ κράτος Ν L P 307 1735 2805 (copśa,bo) lac ψ81 C 048 093 0206 0247 0285 f1575.

116 5:11b txt εἰς τοὺς αἰώνας ψθ2 B 307 copbo arm WH NA28* || εἰς τοὺς αἰώνας τῶν αἰώνων Ν A Κ L Ψ 049 0142 0206vid 33 623 1175 1243 1735 1739 2464 2805 cyr-h lat-τ, copśa,bo,arm syrh,k geo eth TR TG AT VS BG RP NA28* || lac ψθ4 ψ81 C 048 093 0206 0247 0285 f1575. *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.

117 5:12 txt a: εἰς ἑν στῆτε ψθ2 Ν A Β 33 623 1175 1243 1735 2805 lat-τ, copśa,bo,arm TG WH VS SBL NA28 || b- εἰς ἑν στῆτε k 049 307T (*τιν) TR AT BG RP || c- εἰς ἑν στῇτε 2464 || d- εἰς ἑν ἑστε syrh, e- εἰς ἑν στῆτε 0142 || f- εἰς ἑν στῆτε ψ, || b/c lat-t copśa,bo syrh,k lac ψθ4 ψ81 C 048 093 0206 0247 0285 f1575.

118 5:14a txt ἐν Χριστῷ Ἰησοῦ Ν A Β Ψ 049 0142 307 623 1175 1243 1735 2805 anast-a lat-t copśa,bo syrh,k TR AT [VS] BG RP NA28* || ἐν Χριστῷ Ο Ψ 33 307 2464 lat-t copśa,bo,arm syrh,k TG WH SBL NA28* || omit/lack εἰρήνη το end ψθ2 || lac ψθ4 ψ81 C 048 093 0206 0247 0285 33 f1575. *The editors of the NA28 / ECM2 consider the two asterisked readings to be of equal weight.

119 5:14b txt omit ψθ2 A Β Ν 1175 1243 1739* lat-τ copśa,bo eth TG WH VS SBL NA28 + ἁμήν Ν A Κ L Ψ 049 0142 307 623 1735 1739C 2464 2805 lat-t syrh,k copśa,bo,arm ethms TR AT BG RP lac ψθ4 ψ81 C 048 093 0206 0247 0285 33 f1575.

http://bibletranslation.ws/palmer-translation/
Endnotes to 1 Peter

1 Peter Endnote #1 Unwritten Implications

In this epistle, Peter sometimes leaves the reader to supply the finish of a thought, particularly an unspoken object of a verb.

3:2 when they observe your pure conduct is with reverence for them.
4:4 they think it’s weird, denigrating you.
4:10 according to how each person has received a gift, minister it to each other…
5:6 so he may exalt you in his time.

1 Peter Endnote #2 Peculiar Aorists

The First Epistle of Peter contains several of what some have called “peculiar aorists.” Yet, they seem peculiar only to us of modern times or other languages, since the primary meaning of the ancient Greek tense was not time- past, present or future, but instead, “kind of action.” These instances of aorist below by Peter, do not mean past or present or future, and I suppose what may be peculiar about them, is they do not even express “kind of action,” but simply that they happen. Though the English words “dries up” and “falls” sound like present time to us, that is not what is conveyed. What is conveyed is simply that it happens at some point. It is the same with the gospel “is preached” to the dead. The focus is not at what time it is preached, or how often or continuously it is preached, but simply that it gets preached to the dead, for the reasons Peter then states. These aorists are probably what the BDF grammar calls “gnomic aorists.” BDF §333.

1Pe 1:24 διότι πᾶσα σάρξ ὡς χόρτος, καὶ πάσα δόξα αὐτῆς ὡς ἀνθος χόρτου. ἔξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἔξεπεσεν.
³⁴because all flesh is like grass, and all its glory like the flower of grass. The grass dries up, and its flower falls off,

1Pe 3:6 ὡς Σάρρα ὑπῆκουσεν τῷ Ἀβραὰμ, κύριον αὐτὸν καλοῦσα. ἢς ἐγενήθητε τέκνα ἀγαθοποιοῦσαι καὶ μή φοβούμεναι μηδεμίαν πτόησιν.
⁶like how Sarah obeyed Abraham, calling him lord; whose daughters you have become, doing good, and not fearing any terror.

(Many translators render this aorist ἐγένηθητε as “whose daughters you are.” Or, “whose daughters you will become.”)

1Pe 4:6 εἰς τοῦτο γὰρ καὶ νεκροὶς εὐηγγελίσθη ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεῶν πνεύματι.
⁶It is for that reason as well the gospel is preached to the dead. On the one hand so they might be judged according to humans in the flesh; on the other hand in the hope they might live according to God in the Spirit.
## Principal Witnesses to 1 Peter

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## LATINS:

| lat-s | VII | it\(^{1}\) | Old Spanish text from African sources; principal witnesses: Ms 67 (7\(^{th}\) Century), PRIS (Priscillian), PS-AU spe (the Pseudo-Augustinian Speculum) |
| lat-k | III | | Old text of Carthage at the time of Cyprian (CY) |
| lat-v | IV/V | | Vulgata, a thorough revision following the Greek text; earliest witnesses: HI (Hieronymus), PEL (Pelagius), Caelestius |
| lat-t | VI | (65) it\(^{2}\) | Later text, attested in the 5\(^{th}/6\(^{th}\) century in Africa, Spain, Gaul, and Ireland, Italy; readings in the Vulgate tradition; in some instances already in FU (Fulgentius), Facundus (FAC), Epiphanius Scholasticus |

http://bibletranslation.ws/palmer-translation/
(EP-SC), Ambrose (AM), Rufinus (RUF), Augustine (AU)

| Lat-a | V | Readings either peculiar to Augustine, or first attested by him (cf. VI p. 65*).
| Lat-c | ? | Pseudo-Hilary, Apologia (PS-HIL ap); later African texts related to K, particularly quotations in AU, if their text is also found in other witnesses; parts of 271.

| 55 | V | 1 Pet 4:17 - end
| 64 | VI/VII | 1Pet 1:8-19; 2:20- 3:7; 4:10-end
| 53 | VI | 1Pet 1:1-18; 2:4-10
| 32 | VI | 1Pet 2:18-25; 3:8-18; 4:7-9,18,19
| 65 | VIII | 1 Pet 2:9- 4:15
| t | VII-IX | 1

Other Versions

| Copša | III-X | Sahidic Coptic | There are many small fragmentary manuscripts, & later editions
| Copbo | IX | Bohairic Coptic | There are many small fragmentary manuscripts, & later editions
| Syr | V | Syriac Peshitta |
| Syr | VII | Harklean Syriac |
| Arm | V/VI | Armenian |
| Geo | V/VI | Georgian |
| Eth | 500 | Ethiopic |

CHURCH FATHERS: Note: I did not cite any writer whose date is unknown

| Am | IV | Amonas Antonii discipulus |
| Anast-a | VI | Anastasius I Antiochenus |
| Anast-s | VI | Anastasius Sinai |
| Andr-cr | VIII | Andreas Cretensis |
| Antioch | VII | Antiochus Monachus |
| Apoll | IV | Apollinaris Laodicensis |
| Ast-a | V | Asterius Amasenus |
| Ast-s | IV | Asterius Sophista/Anonymus? |
| Ath | IV | Athanasius Alexandrinus |
| Aug | 430 | Augustine |
| Bars | V | Barsanuphius et Johannes |
| Bas | IV | Basilius Caesariensis |
| Bas-sel | V | Basilius Seleuciensis |
| Chrys | V | Johannes Chrysostomus |
| Clem | <215 | Clement of Alexandria |
| Cyr | V | Cyrillius Alexandrinus, |
| Cyr-h | IV | Cyrillius Hierosolymitanus |
| Dam | VIII | Johannes Damascenus |
| Did | IV | Didymus Alexandrinus |
| Dion-al | III | Dionysius Alexandrinus |
| Dor-gaz | VI | Dorotheus Gazaevus |
| Epiph | V | Epiphanius Constantiensis |
| Eus | IV | Eusebius Caesariensis |
| Eustr | VI | Eustratius Constantinopolitanus |

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<td>F. H. A. Scrivener TR – “Textus Receptus”</td>
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"It is not for Christian scholars to fear true criticism or its results: the object of true criticism is not to alter scripture dogmatically on the judgment of any individual, but it is to use the EVIDENCE which has been transmitted to us, as to what the holy men of God, inspired by the Holy Ghost actually wrote. In this, as in any other Christian service, the blessing and guidance of God may be sought, by those who know the privileges resulting to the believing soul from the redemption of His Son." (Tregelles's Greek New Testament: Introductory Notice, Part I, ii).
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## Byzantine Variants Dated 9th Century in the Greek MSS

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